The above *verses 2* and 3 seem to suggest that an aversion
to work and life-weariness and a spirit of profound pessimism
had set in among the Aryans to whom life had been so sweet
and work so attractive. The conception that the work was
a fetter or a bondage must have had already taken a deep
root in the minds of the people. The desire not to live long
and perhaps even to put an end to life must have become
very common. It is, therefore, enjoined that one should
desire to live a hundred years, the normal term of life, doing
his work and enjoying the fruits of his labour, without coveting
others' wealth or properties and that he has no right to put
a violent end to his own life.

"4. The One is unmoving, yet faster than thought. The
senses do not reach it; it goes before them. Though standing
still, it goes beyond others who run. Resting on it, the wind
causes vital movements."

"5. It moves, and it moves not. **It** is far, and it is
near. It is in all this, and it is out of all this.

tc 6. He who sees all things in the Self and the Self
in all things, does not hate anyone, for that reason.

" 7. When to the wiseman, the Self has become all things,
what delusion or what sorrow can there be to him who sees

unity."

Verses 6 *and 7 are the very crou'n of the Upanishadic literature on love. Whoever sees all things in God and God in all things does not hate any one or keep himself separate from any one. His love of self sinks and ultimately disappears.*

tc 8. He has gone all round, he is bright, incorporeal,
scatheless, without nerves, holy and untouched by sin.
He is the seer, the controller of mind above all, and self-
existent. He dispensed all things as they should be, to the
enduring years (conceived as providing duties).

" 9. Those who worship not-knowledge, enter into
blinding darkness; those that are attached to knowledge
enter into still greater darkness.